

Instructions
FOR
CHILDREN.

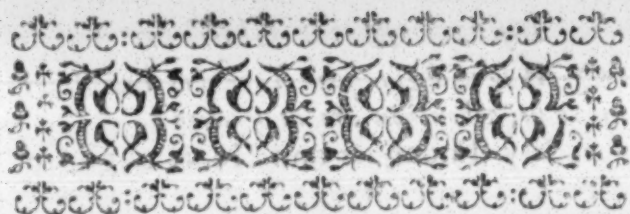


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INSTRUCTIONS FOR CHILDREN.



CHAP. I.

Of PRAYER.

Q. *From whence is all Good to come to us ?*



A. All Good is to come to us from God.

Q. *Can we have any Gift, or Grace, or Blessing, but what comes from God ?*

A. No ; we can have no Gift, or Grace, or Blessing, but what must come from God.

Q. *How are we to seek the Gifts, Graces, and Blessings of God ?*

A. We are to ask them of God in Prayer.

Q. *What is Prayer ?*

A. It is a raising up of our Minds to God.

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Q. *Where*

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Q. Where ought your Thoughts and Heart then to be, when you are at Prayer?

A. My Thoughts and Heart ought to be on God in Heaven.

Q. And will you thus endeavour to keep your Thoughts on God, as often as you Pray?

A. I will, by the Grace of God.

Q. And what if any other Thoughts come into your Mind, when you are at Prayer?

A. I must endeavour to put them out, and turn my Heart to God.

Q. Why so?

A. Because no Thoughts are good in Time of Prayer, but such as are of God.

Q. From whence come all other Thoughts in Time of Prayer, which are not of God?

A. All Thoughts in Time of Prayer, which are not of God, are from our own Corruption, or from the Malice of the Devil, who is always very busy when we are at Prayers, to hinder us in so good a Work.

Q. If then, in Time of Prayer, you on purpose let your Mind be on such Things as are not of God, whom do you please?

A. I do not then please God, but the Devil, who is my greatest Enemy.

Q. And can you then, by such Prayer, hope to obtain the Blessings of God?

A. No; I cannot, by such Prayer hope to obtain the Blessings of God; I but make him angry with me, and deprive myself of the Blessings which I want. SECT.

S E C T. II.

Q. How often are you to say your Prayers every Day?

A. I am to say my Prayers twice, at the least, every Day.

Q. At what Time are you to say your Prayers every Day?

A. I am to say my Prayers every Day in the Morning when I rise, and at Night before I go to Bed.

Q. Why are you to say your Prayers in the Morning?

A. I am to say my Prayers in the Morning, to beg God's Assistance for the whole Day, to preserve me from all Sin, and in all Dangers.

Q. Why are you to say your Prayers in the Evening.

A. To give God Thanks for the Blessings of the Day, and to ask his Protection for the following Night.

Q. Are you to pray at no other Time of the Day, besides Morning and Night?

A. Yes, if my Parents think it fit; I am to do in this, as they shall order me.

Q. Are you to go to you Prayers willingly?

A. I ought to go readily to my Prayers, whether I am willing or no.

Q. Why so?

A. Because 'tis God's Will, that I should say my Prayers: And is not God my Father? And must I not obey him?

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Q. What other Reasons have you ?

A. Because the Prayers I am to say, are for my own Good, that God may help me, and save me : And ought not I readily to do that, which is so much for my Good ?

Q. But if you are unwilling to go to your Prayers ?

A. If I am unwilling to go to my Prayers, yet I must go to say them ; because, I am to do what is fitting to be done : And if I am not willing, I must make my Will comply with what God would have me do.

Q. Is it then a Fault to make Delays in going to your Prayers ?

A. Yes, it is a Fault in me, if I delay in going to my Prayers.

Q. What Fault is it, If you neglect, or omit going to Prayers ?

A. If I neglect, or omit my Prayers, this is a greater Fault.

Q. How so ?

A. I know it must be a great Fault ; but I cannot well tell, what kind of Fault it is ; pray do you tell me.

Q. Would you think it a Fault in any one, that should take away your Dinner, or your Cloaths from you ?

A. Yes, I should ; because I want them : And I should be very angry, if any one should take them from me.

Q. And

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Q. And don't you want God Almighty's Grace and Help, as much as you want your Cloaths or your Dinner ?

A. Yes, I believe I do ; for I can do nothing well, and cannot save my Soul, without God's Grace and Help.

Q. Do you see then, what Fault it is to neglect your Prayers ?

A. Yes, I do : For by neglecting my Prayers, I deprive myself of God's Grace, which is most necessary for me.

Q. And would not you, in this, be your own Enemy ?

A. Yes, I should be more my own Enemy, than he, that should take away my Dinner or my Cloaths.

Q. Why so ?

A. Because such an one only robs my Body ; and I, by neglecting my Prayers, rob my own Soul.

S E C T. III.

Q. In what Manner are you to say your Prayers ?

A. In a decent Manner.

Q. How is that ?

A. Upon my Knees, with my Hands and Eyes lifted up towards Heaven.

Q. May you kneel on one Knee, or lean against a Chair or Wall, when you pray ?

A. No ; I ought to kneel upright on both Knees, and not lean or loll, when I am at my Prayers.

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Q. May you gaze or look about, when you are at your Prayers?

A. No; I ought not to gaze or look about, when I am at my Prayers.

Q. May you talk, or laugh, or play, when you are at your Prayers?

A. No; I ought not to talk, or laugh, or play, when I am at my Prayers.

Q. Why so?

A. Because, when I am at my Prayers, I am in the Presence of God, and speaking to him; and I ought then to do every thing with Respect, as becomes the Presence of God.

Q. And is it not Respect to loll, or look about, or to talk, or laugh, or play, when you are at your Prayers?

A. No; all this is very far from Respect.

Q. How do you know that?

A. Because when I ask any thing of my Father or Mother, they will have me stand and speak handsomely; and, if I then look about, loll, laugh or play, they are angry with me, and will not give me what I ask.

Q. What then?

A. Why, if it be not Respect to speak to my Parents, leaning, laughing, or playing, it cannot be Respect to speak so to God.

Q. And

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Q. And, if it angers your Parents, to speak with so little Respect to them, do you not think it is displeasing to God, to speak so to him?

A. Truly, I fear it is displeasing to him.

S E C T. IV.

Q. Tell me, how are you to say your Prayers? Must you pronounce them distinctly, or may you buddle them over in Haste?

A. I am to pronounce them distinctly and leisurely.

Q. Why so?

A. Because, when I pray, I speak to God, and ask Blessings of him: And therefore I ought to pray in such a Manner, as becomes the infinite Majesty of God.

Q. And is it not a Manner becoming the Infinite Majesty of God to buddle over your Prayers?

A. No; for my Mother would beat me if I should speak so to her. And sure if it be not fit to speak so to my Parents, it cannot be fit for me to speak so to God.

Q. Do you think it fit to speak to the meanest servant in that buddling Manner?

A. No, truly; I think it is not fit?

Q. And to speak so then to God, is it not to treat God Almighty with less Respect, than you would to a Porter or a Footman?

A. Yes, it seems so to me.

Q. And is saying Prayers in this indecent manner, a likely means for obtaining Blessings from God?

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A. No.

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A. No, it cannot be a likely Means.

Q. Why so?

A. Because it is more likely to make him angry; and that cannot be a good Way for obtaining Favours.

Q. When you ask any thing of your Mother, do you ask it in such a Manner, as you think displeases her?

A. No, truly; that would not be wise.

Q. Remember then to be more wise, than to say your Prayers in such a Manner, as is most likely to displease God. Tell me now in short, what you are to remember in this Chapter?

A. I am to remember,

First, That I am to seek the Grace of God by Prayer.

Secondly, That Prayer is the raising up my Mind to God.

Thirdly, That in Time of Prayer, I am to turn all Thoughts out of my Mind, which are not of God.

Fourthly, That I am to say my Prayers twice, at the least, every Day.

Fifthly, That I am to go readily to my Prayers, whether I am willing or no.

Sixthly, That I am not to neglect or omit my Prayers.

Seventhly, That I am to kneel decently at my Prayers.

Eighthly, That I must not look about, nor talk, nor laugh, nor play, when I am saying my Prayers. *Lastly*,

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Lastly, That I must not run over my Prayers in haste, but pronounce every Word leisurely and distinctly.

Q. And what now will be the Fruit of your Prayers, if you say them in this Manner, as you ought to do?

A. If I say my Prayers in this Manner, as I ought to do, God will hear my Prayers, he will give me his Grace, he will be a loving Father to me, and will bring me to Heaven.

Q. But what if you do not say your Prayers thus, as you ought to do.

A. If I do not say my Prayers thus, as I ought to do, then God will not hear me, he will not give me his Grace; I shall not be his Child, but shall be good for nothing, and become the Child of the Devil.



C H A P. II.

Of God's Holy Name.

Q. IN what Manner are you to mention the Name of God?

A. As often as I mention the Name of God, I ought to speak it with Respect and Reverence.

Q. Why

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Q. Why so?

A. Because God's Name is Holy, and therefore it ought not to be us'd but in a Holy Manner.

Q. What is it to use God's Name in a Holy Manner?

A. To use God's Name in a Holy Manner, is to use it in praising him or in praying to him, or in any other way, as may be for his Honour, or for our Good.

Q. Is it a Fault, to use the Name of God heedlessly or unprofitably?

A. Yes certainly, it is a Fault.

Q. What Reason have you for it?

A. Because God has forbidden it in the Commandments, saying, *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.*

Q. What is it to take God's Name in vain?

A. 'Tis to use his Name unprofitably, without any respect to God, but only out of an ill Custom, making it as a By-word to stop every Gap.

Q. Don't you hear good People using the Name of God in this manner, crying out O God, and O Jesus, upon every trifling Occasion?

A. Yes, I have heard it, and wonder'd at it.

Q. And do you think it a Fault in them?

A. It

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A. It looks very like a Fault ; but I am sure they do me Harm ; for by their Example, I learn to do like them, and then I am chid for it, and 'tis well if I escape so.

Q. *Wherein do you think the Fault is ?*

A. It is a Fault in them to give us little ones ill Example, who are apt to learn all we hear : Whence they teach us to lose all Respect to the Name of God, and to bring it into Contempt.

Q. *How is the Name of God brought into Contempt ?*

A. By putting it to common or prophane Uses, which in itself is Sacred.

Q. *As how ?*

A. As it was in *Belsbazzar*, to drink out of the Vessels that had been taken out of the Temple, and were consecrated to God ; or, as it would be now, to feast and dance in the Church.

Q. *And is all this now to be understood of the Name of God only ?*

A. It is to be understood chiefly of the Name of God ; but, besides this, it is to be understood of all Holy things, of all things belonging to God, of the Holy Scripture &c.

Q. *How is that ?*

A. It is, That we ought not to make a Jest of any thing that belongs to God, nor speak of it but with a becoming Respect, as it belongs to God.

Q. *What*

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Q. What think you of those that curse and swear?

A. I think they commit a great Sin, and prophane the Name of God:

Q. And ought you to play, or keep Company with such, as have this ill Custom?

A. No; I ought to avoid such Companions.

Q. Why so?

A. That I may not hear God's Holy Name thus abus'd, and that I may not learn to do like them.



C H A P. III.

Of the Lord's Day.

Q. HOW are you to keep the Lord's Day?

A. God commands it to be kept holy: I cannot keep it as it should be, but I am to do it as well as I can.

Q. How are you to keep it?

A. First, I am to say more Prayers on that Day, than on others.

Q. What else?

A. Secondly, I am to go to Publick Prayers.

Q. How are you to behave yourself there?

A. I am to behave myself decently, and with Respect: Not looking about me, nor sleeping, nor talking, nor playing.

Q. What

Q. What more are you to do?

A. I must read in some good Book more than on other Days, and learn my Catechism.

Q. May you read in Story-Books or other prophane Books on this Day?

A. No; I must not read Story-Books, or prophane Books, on the Lord's Day.

Q. Why are you to learn your Catechism?

A. I am to learn my Catechism, that I may know how to serve God, and learn to be a good Christian, and to save my Soul.

Q. And will you do all this of yourself?

A. Truly, I must needs confess, that I love Play so well, that I fear, if I am let alone, I shall rather play than do it.

Q. Who then are to make you do it?

A. My Parents are to make me do it, or those, who have the Care of me.

Q. Is it a Fault in them, if these do not make you do it?

A. Yes certainly it must be a great Fault.

Q. Why is it a great Fault?

A. Because it is their Duty to do it: And if they let me play, when they shou'd teach me, or do not send me, where I may be taught how to know, to love, and to serve God, I shall not be a good Christian: And this will be their Fault, while I am under their Care, and know not well what is for my own Good.

Q. But must you not play at all on the Lord's Day?

A. I hope

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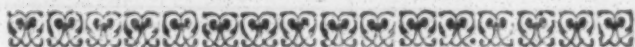
A. I hope some Play may be allow'd me.

Q. What kind of Play do you think, may be then allow'd you?

A. Such as is modest and quiet, and without much Noise.

Q. And what think you of other Sorts of Play?

A. I think all such Plays, as give Disturbance or Offence to others, are not to be us'd on this Day.



C H A P IV.

Of Duties to Parents.

Q. **A**RE you bound to honour your Parents?

A. Yes, I am bound to honour my Parents.

Q. Who obliges you to honour your Parents?

A. God commands me to honour my Parents; it is God himself, that says to me, Honour thy Father and thy Mother.

Q. How are you to honour your Parents?

A. I am to honour my Parents, by shewing a particular Respect to them.

Q. How is this Respect to be shewn?

A. This Respect is to be shewn in my Carriage, by bowing to them; in my Actions, by being always orderly before them;

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them ; in my Words, in never speaking rudely, but always with Respect to them.

Q. How else are you to shew Respect to your Parents ?

A. By hearkening always to them, when they speak to me ; and by readily doing what they bid me.

Q. Are you then to do what your Parents bid you, and be obedient to them ?

A. Yes, it is my Duty to do what my Parents bid me, and to be obedient to them.

Q. Who commands you to be obedient to them ?

A. God has commanded me to be obedient to them.

Q. Is it then a Sin not to obey them ?

A. Yes, it is a Sin ; because God commands me to obey my Parents ; and then if I disobey my Parents, I disobey God.

Q. You are in the right : But tell me, Child, in what Things are you to obey your Parents ?

A. I am to obey them in all Things ; in going to my Prayers, and to my Book ; in my Play, and my Work ; in my Carriage, and in my Eating ; in going abroad, and staying at home ; in going to Bed : In these, and all other Thing, I am to do what they bid me.

Q. Are

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Q. Are you to do what they bid you, when they see you only ; or are you to do it likewise, when they do not see you ?

A. I am to do what they bid me, as much when they do not see me, as when they do see me.

Q. Why so ?

A. Because, if I only do what they bid me, when they see me, and disobey them behind their Backs, I am a Cheat in deceiving them ; and I offend God, who sees my Disobedience, tho' my Parents do not see it.

Q. If then a Servant at any time puts you in mind of your Parents Commands, when you do not think of them, are you to obey ?

A. Yes, I am to hearken and do what I am bid, as readily, as if my Parents spoke to me ; and if I do it not, I disobey my Parents, and displease God.

S E C T. II.

Q. If God commands you to obey your Parents, is it a Fault to grumble and murmur at what your Parents bid you do ?

A. Yes, it is a Fault, if I grumble and murmur at what my Parents bid me do.

Q. And may you dispute with your Parents, when they bid you do any thing ?

A. No, I must not dispute with them, when they positively command me to do any thing.

Q. And what if you stand sullen, and will not speak, or do what they bid you ? *A. It*

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A. It is a very great Fault, to stand fullen, when they bid me speak, or do any thing.

Q. What if you are stubborn, against all their Commands and Correction?

A. To be thus stubborn against my Parents, is the greatest of all Faults.

Q. Why do you think this so great a Fault?

A. Because I have heard it read, that God commands a stubborn and rebellious Child to be ston'd to Death, *Deut.* 21. 18. And that God says. *Cursed is he that setteth light by his Father or his Mother, c.* 27. 16. And, must it not then be a sad Sin, when God is so angry with it?

Q. How then are you to do what your Parents bid you do?

A. I am to do all chearfully, without disputing, grumbling, or being out of Humour.

Q. But if your Parents bid you do what you have no Mind to do?

A. I am to do chearfully what they bid me, altho' of myself I have no Mind to do it.

Q. And if they deny you what you earnestly desire, or forbid you to do what you have a great Mind to do, what then?

A. I must then be contented, and do as they would have me do.

Q. Why so?

A. Be-

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A. Because I often desire many things, which are not good for me, and my Parents knew this better than I, and therefore God commands me to be govern'd by them, for my own Good.

S E C T. III.

Q. What do you think, if your Parents should give you all you ask, and let you do all you have a Mind to do?

A. This would please me very well; but I fear, it would not be good for me.

Q. Why do you think it would not be good for you?

A. Because, I should lose the Benefit God has intended for me, in commanding me to be subject to my Parents?

Q. How should you lose this Benefit?

A. Because if my Parents yield to all I would have, I am not then govern'd by my Parents, but by myself; and is not this to lose the Benefit God has design'd for me in my Parents?

Q. You say very well; but tell me, where would be the Mischief of this?

A. The Mischief of this would be, that I should do what I like best.

Q. And would not this be good?

A. Truly, I fear not; for I love to play, better than to pray; I love to be idle, rather than to learn my Book, or to work; and if my Parents should let me do as I like best, what should I be good for?

Q. You

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Q. You speak like a Doctor : But do you know of any other Mischief it would do you ?

A. I believe I do ; for if my Parents should let me have my Will, I should soon grow very wilful.

Q. What would be the Harm of this ?

A. This would make me love myself so well, that I should not bear to be refus'd or contradicted in any thing, without being in a Passion.

Q. What else ?

A. I should become ill-natur'd, peevish, and imperious.

Q. What else ?

A. I should care for No-body any longer, than they would do as I would have them, and should be in danger of disliking my Parents, if they shou'd begin to contradict my Humour.

Q. What else ?

A. I should be made very uneasy, and never be satisfied.

Q. How so ?

A. Because, they, who are ever humour'd, have their Desires enlarg'd and multiply'd, according as they are humour'd ; and this is the way never to be satisfied.

Q. What else ?

A. I have heard say, that to be a good Christian, one must learn to deny his own Will : And how shall I learn this, if I am
not

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not brought up to the Practice of it ; but have my Parents ever teaching me to be in love with my own Will.

Q. But may not you deny your own Will when you are grown up ?

A. I shall find it very difficult to deny myself, if I never knew what it was to be deny'd, or, at least, could not bear it without being in a Passion.

Q. Then you think, this would increase the Difficulties of Salvation ?

A. I cannot yet apprehend it very well ; but I am sure, I have been told so : And if it be true, tho' I love to be humour'd, yet I cannot think they love me in earnest, if by humouring me in Trifles, they increase the Difficulties of my Salvation.

S E C T. IV.

Q. If there be these Mischiefs in being humour'd too much by your Parents, what do you think of being corrected by them ?

A. I do not love to be beaten ; but, if I do amiss, and will not amend by fair Means, it is better for me to be corrected than spar'd.

Q. Have your Parents Power to correct you ?

A. Yes. God has given them this Power, and obliges them to make Use of it for their Childrens Good.

Q. You say very well ; and this Power is mention'd in Scripture, where this Charge is given to Parents ; With-hold not Correction

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on from the Child : Thou shalt beat him with the Rod, *Prov. c. 23. 13, 14.* And 'tis declar'd, He that spares his Rod, hates his Son, *c. 13. 24.* Now repeat these Texts : Where has God given Power to Parents to correct their Children?

A. In the Book of Proverbs ; where it is said, *With-hold not Correction from the Child.* And, *Thou shalt beat him with the Rod, c. 23. 13, 14.* And again, *He that spares his Rod, hates his Son, c. 13. 24.*

Q. Have you heard of God's Displeasure, against such, as have not corrected their Children?

A. Yes, I have heard it in Old Eli, whom God punish'd with sudden Death, and destroy'd his House because he knew his Children did amiss, without giving them due Correction.

Q. Will you then be contented, that your Parents correct you?

A. I cannot be pleas'd with it ; but certainly, if I am so naughty, as not to mind what they say to me for my Good, 'tis better they should beat me, than let me be spoil'd for want of Correction.

Q. Can you love your Parents, when they have beaten you?

A. Yes, I can ; and think I have then reason to love them, because I know they do it for my Good : For 'tis God says, *He that loveth his Son, chasteneth him betimes,* *Prov. 13. 24.*

Q. Have

Q. Have you more reason to love them, because they punish you for doing amiss, than if they should let you alone, and spare you?

A. Truly, I think they are more to be loved who keep me out of the Fire with a Rod, than if for want of the Rod, they should let me run into the Fire, and burn myself.

Q. But if the reason of not taking notice of your Faults or of not correcting you, be, because they are afraid to displease you, and of losing your Love?

A. And if they should find me with a Sword, or Poison in my Hand, ought they to let me alone, for Fear of displeasing me, by taking it away by Force?

Q. Well, but don't you think they spare you, because they love you?

A. It cannot be such love, as it should be, if they let that alone which is necessary for my Good. If for want of due Care, they let me grow up crooked or squint-ey'd, would this be Love? And is not a crooked Soul worse than a crooked Body?

S E C T V.

Q. You have shew'd it to be necessary for your Parents to use the Power God has given them over you, in not letting you have always your own Will, and in correcting you: But can you tell me when they ought to contradict your Will, and give you Correction?

A. Now

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A. Now you would have me call for the Rod myself, and that is hard: but however, I will tell you, I think my Parents are oblig'd to contradict me in my own Will, and to give me Correction, as much as is necessary, to make me orderly, and a good *Christian*.

Q. But can you tell me any Particulars?

A. I believe I can, by looking upon other People in the World, such as I would not desire to be like, when I am grown up.

Q. As how?

A. I will tell you how: I see some very ignorant, who know not how to read, or how to serve God: Now if I have no mind to learn my Book, or to be taught my Duty, I think my Parents are oblig'd to contradict my Will, and correct me.

Q. Very well: But when again?

A. I see some very idle, so as to love no Work or Business: Now, if I love so much to be idle, as to be in danger of becoming like these, I think my Parents are oblig'd to contradict my Will, and correct me.

Q. Very well: When again?

A. I see others very peevish, impatient, and in a Passion, if they are contradicted, or have not every thing to their own Will: Now if I stamp, and cry, and am in Passion, when I have not my own Will, I think my Parents

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are oblig'd to contradict my Will, and correct me.

Q. Very well : When again ?

A. I see others very nice in their Diet, so that if they have not their choice Bits, and their own Sauce, they mump it, and cannot eat: Now, if I am affected in my Diet, and cannot dine, but upon Pickings and Sauce, I think my Parents are oblig'd to contradict my Will, and correct me.

Q. Very well : When again ?

A. I see others so impertinently curious, that nothing can stir before them, but presently their Eyes and Ears are upon the Watch, and they are ever gaping with *What's this*, and *What's that*, in their Mouth : Now, I would not have this troublesome Curiosity encourag'd in me; but if I am inclin'd to it, I think my Parents are oblig'd to contradict my Will, and correct me.

Q. Very well : When again ?

A. I see others with so much Affectation in their Behaviour and Speech, that it raises an Aversion, and makes them suspected, either of light Heads or vain Hearts : Now, if I am inclin'd to this, I think my Parents are oblig'd to contradict my Will, and correct me.

Q. Very well : When again ?

A. I see others so proud and vain, that they love nothing so much as fine Feathers,

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thers, and to be admir'd, envy all above, and despise all beneath them: Now, if this Vanity grows upon me, I think my Parents are oblig'd to contradict my Will, and correct me; and to correct those too, who teach me to be vain.

Q. Very well: When again?

A. I see others very subject to lying and to calling Names, and to using sad Words: Now, if I am subject to tell Lies, or to call Names, or to use sad Words, I think my Parents are oblig'd to contradict my Will, and correct me.

Q. Very well: Can you say any more?

A. I think I have said enough; but I will add one Word more in general Terms, That I love my Parents, and I desire them to breed me up so, that I may have Reason to love them for ever: Now, if for want of their due Care and Correction, I grow up naughty, and living so, am at length cast into Hell, I shall then curse my Parents for all Eternity, who have been the Occasion of my Ruin; and will not this be a sad Thing?



C H A P. V.

Duties to Relations and Companions.

Q. *ARE you to love your Brothers, and Sisters, and other Relations ?*

A. Yes, I am to love them.

Q. *How are you to express this Love ?*

A. By being kind to them, in giving them what they desire, and doing nothing to make them angry, or to vex them.

Q. *Are you then never to vex your Brothers, or Sisters, or Relations ?*

A. No ; I am never willingly to do any Thing to vex them.

Q. *Why so ?*

A. Because *Christ* commands us to love one another, and to live in Peace.

Q. *Are you then never to call Names, nor quarrel, nor fight with your Relations or Companions ?*

A. No ; I am neither to fight, nor call Names, nor quarrel with my Relations or Companions.

Q. *What if they give you any Provocations ?*

A. I am to take them patiently, and not be angry ; for so *Christ* commands me : And if I do not obey him, I cannot be his Child.

Q. *If*

Instructions for Children. 29.

Q. If they will not do what you desire or give you what you ask, what must you do then?

A. If they will not do what I desire, or give me what I ask, I must be contented, and yield to them.

Q. May you take things from them by Force, if they will not give them willingly?

A. No; I ought to take nothing from them by Force, because this will make a Quarrel, and break Peace.

Q. Is not this hard, thus to yield to others?

A. Yes, it is hard, and I have no Mind to do it; but since God commands me to be patient, to be humble, and meek, I must do the Will of God, rather than my own Will.

Q. And if others do Harm to you, and vex you, what then?

A. I must take all patiently, and forgive all Injuries; for so God commands me to do.

Q. Then you must not endeavour to hurt, or do Mischief to any Body?

A. No; I must not endeavour to hurt, or do Mischief to any Body.

Q. May you do Mischief to, or torment dumb Creatures?

A. No; I ought not to do Mischief to, or torment dumb Creatures; for to delight in this is Ill-nature and Cruelty.

30 *Instructions for Children.*

Q. If you have Servants to take Care of you, must you be directed by them, and do as they would have you do?

A. Yes; I must be directed by them, and do as they would have me.

Q. Why so?

A. Because my Parents have put them to take Care of me: And if I do not as they would have me, I am disobedient to my Parents.

Q. May you then quarrel or fight with them, when they would have you do what you have no Mind to?

A. No; I must not quarrel or fight with them, but comply, because I know my Parents would have it so: And therefore 'tis a Fault in me, if I fret, or stamp, or cry, and do not obey.

S E C T. II.

Q. May you steal from your Companions, or keep any Thing that is theirs, against their Will?

A. No; it is not lawful for me to steal from my Companions, or keep what is theirs, against their Will.

Q. Why so?

A. Because God has said in his Commandments, that I must not steal.

Q. If you find your Parents Money, or know where they put it, may you take any of it?

A. No; I must not take any of it, because this is stealing.

Q. If

Instructions for Children. 31

Q. If you find any Box open of Sugar, or Sweet-meats, may you take any of it?

A. I should have a great Mind to take some; but I ought not to do it.

Q. But if No-body sees you, may you not then take some, since there is No-body then can tell who did it?

A. I dare not trust that; for I am often found out, when I think No-body sees me: But God sees me, and knows all I do; and that is Reason enough for me never to do it: For though I escape the Punishment of my Parents, I cannot escape the Anger of God.

Q. May you take away, do Mischief to, break, kill, or destroy what belongs to your Neighbour?

A. No, I must not take away, I must not do Mischief to, I must not break, nor kill, or destroy any thing, that belongs to my Neighbour; for to do this, is as bad as stealing.

S E C T. III.

Q. Is it lawful for you to make any Story of your Brothers, or Sisters, or Companions, and accuse them falsely?

A. No certainly, this is very unlawful and a great Sin; and therefore I will never make a Story of any Body, or accuse them falsely.

Q. But, if you are to be beaten for some Mischief you have done, may not you accuse somebody else, so to save yourself? *A. No,*

32 *Instructions for Children.*

A. No, I must not do it; for this would be a great Lie, and to bear false Witness against my Neighbour, which God has forbidden; and therefore I must rather be beaten, than save myself so.

Q. May you tell Tales of your Brothers, or Sisters, or Companions, and complain of what Mischief they have done, to make them be beaten?

A. No, it is not good to make Complaints of my Brothers, or Sisters, or Companions: For this is a peevish Trick at the best; and, if it be to cause my Parents to be angry with them, it is then a spiteful Trick, and that is worse.

Q. Is it lawful for you to tell a Lie, and deny what you have done, so to save yourself from Anger?

A. No, I must not tell a Lie, to save myself from Anger.

Q. Why so?

A. Because, if I tell a Lie, I make God Almighty angry with me: And is it not better to bear the Anger of Men than of God.

Q. What then must you do, when you are blam'd for what you have really done?

A. I must not deny the Fault, but own it with Sorrow, and beg Pardon for it.

Q. But if you should be beaten for it?

A. I must not tell a Lie for all that: For if I am catch'd in a Lie, I shall be doubly

doubly beaten, for my Fault, and for the Lie I have told.

Q. But may not you hope your Parents will pardon you, if you tell the Truth?

A. Yes, I have Reason to hope it; for they often pardon me, when I tell the Truth.

Q. And if they beat you, don't you think they love you for owning the Truth?

A. Yes, I hope they do; for I have often heard them say, They hate a Liar.

Q. May you not tell a Lie, when you relate something of what you have seen or done?

A. No, by no Means; I must tell the Truth, and no more.

Q. Why so?

A. Because, if I say more than is true, it is commonly out of Vanity, to make those admire who hear me. And can this be well, to please myself, or others, by displeasing God?

Q. Why are you to be very careful against Lying?

A. Because it is very easy to get a Custom of Lying, and then I shall tell Lies, without thinking of it.

Q. And what then?

A. Then I shall be despised by all that know me, for there is nothing so contemptible as a Liar.

Q. What else?

A. If

34 *Instructions for Children.*

A. If I am us'd to tell Lies, No-body will trust me in any Thing, but I shall be suspected of lying, when I speak Truth.

Q. And what else?

A. If I am us'd to tell Lies, God will not be my Father, but I shall become hateful to him.

Q. Why so?

A. Because I am assur'd by the Scripture, That *Lying Lips are Abomination to the Lord*; and that the Devil is the Father of Lies.

Q. Will you therefore take Care never to tell Lies?

A. I will by God's Grace; and I hope he will keep me from all Manner of Lying, since I know, as often as I tell Lies, I displease my Parents, I offend God, and please No-body but the Devil.

Q. But what if any Body should persuade you to tell a Lie?

A. I will look upon such a Person as my greatest Enemy, and I will be very angry with any Body that shall persuade me to do such an abominable Thing.

S E C T. IV.

Q. How are you to behave yourself to Old People?

A. I am to behave myself, and speak to Old People with Respect.

Q. Why so?

A. Be-

Instructions for Children. 35

A. Because God commands me to do so: Thou shalt rise up before the hoary Head, and honour the Face of the Old Man, Levit. 19. 32.

Q. May not you then mock People that are Old?

A. No, I ought never to mock them.

Q. Why must you not mock them?

A. Because if I mock them, God will be angry with me.

Q. How do you know that?

A. Because I have heard in the Book of Kings, that when little Children had mock'd the Prophet, calling him Bald Head, two Boars came out of the Wood, and tore Two and forty of them in Pieces: And was not this a Sign of God's Displeasure?

Q. And may you not mock any Body else, that is Deform'd, or Mad, or Foolish?

A. No, I ought to mock No-body; for if any Body be Deform'd, or Mad, or Foolish; this is a Misfortune, for which I ought to pity them, and not mock them.

Q. But what if you see others laugh at them, and mock them?

A. If others do it, they do ill, and I must not do like them, lest God should punish me, and make me like those whom I mock.

S E C T. V.

Q. Is it good to despise the Poor, or to speak harshly to them?

A. No,

36 *Instructions for Children.*

A. No, it is not good ; but very ill to despise the Poor, or to speak harshly to them.

Q. *Why so ?*

A. Because 'tis Ill-nature and Cruelty to despise People in Affliction, 'tis adding to their Burthen ; and God says, *Whoever mocketh the Poor, reproaches his Maker, Prov. 17. 5.*

Q. *How then are you to treat the Poor ?*

A. I am to speak to them with Compassion, and treat them with great Meekness ; for they are my Neighbours, and my own Flesh.

Q. *Is it good to give them any thing ?*

A. Yes, it is very good, because God commands it, and promises the greatest Blessings to those who help the Poor : Nay, *Christ* takes whatever Good we do to the Poor, as done to himself.

Q. *Will you therefore be charitable to the Poor ?*

A. I will, for God's Sake, and my own Interest, that God may have Compassion on me, who am a Beggar to him.

Q. *And will you remember, that if you will but spare that Money, which you have a Mind to spend in Idleness, Vanity, and Curiosity, you may make a Purse for the Poor, and gain Heaven by it ?*

A. I will remember it, and thank you for teaching me how to purchase Heaven.

FINIS.



